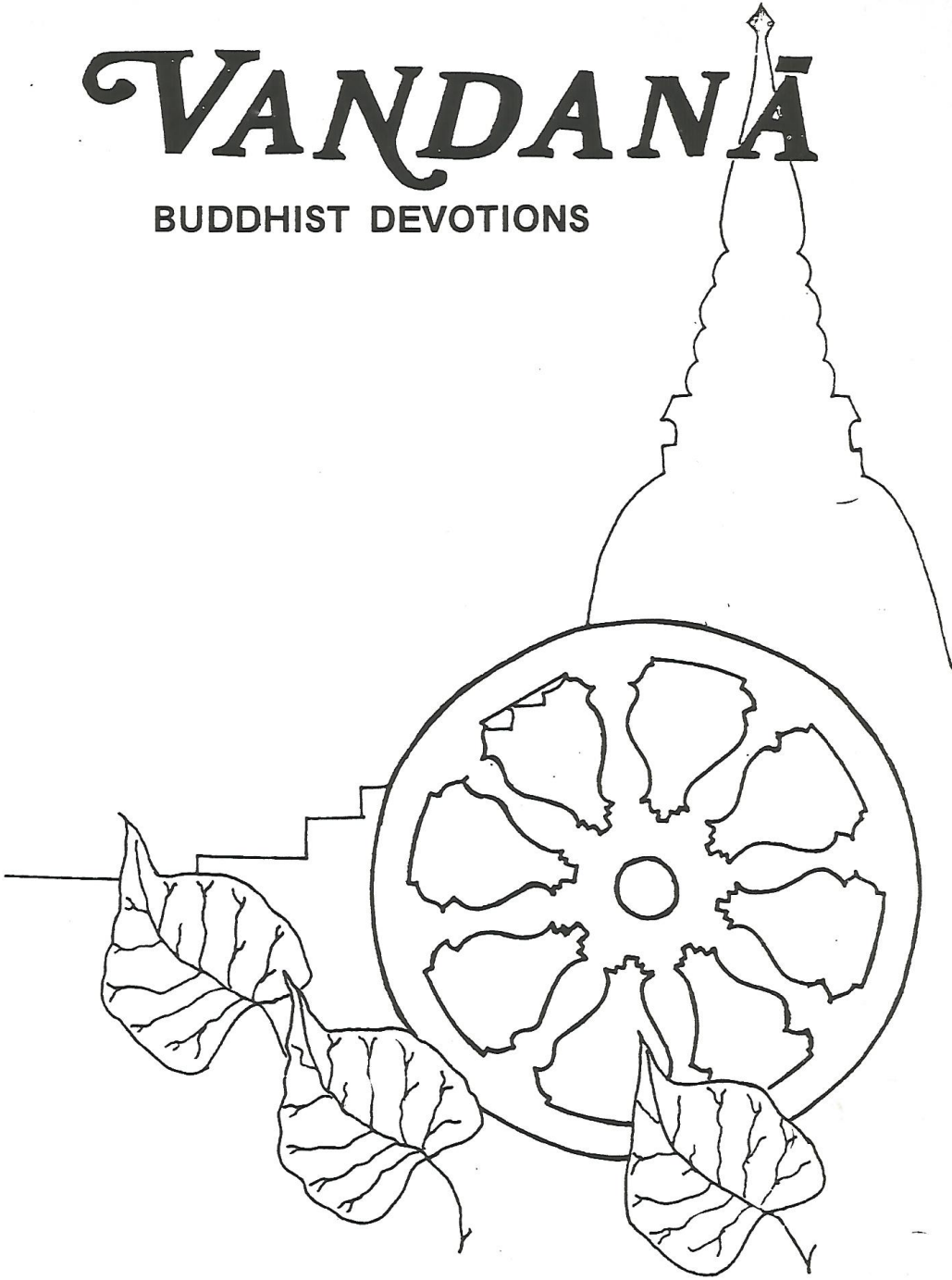
VANDANĀ

BUDDHIST DEVOTIONS



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ITEMS FOR REGULAR RECITATION

Sādhu! Sādhu! Sādhu!	Excellent! Excellent! Excellent!

REQUEST FOR THE REFUGES AND PRECEPTS

Laity: Okāsa ahaṁ bhante tisaraṇena saddhiṁ pañcasīlaṁ dhammaṁ yācāmi, anuggahaṁ katvā silaṁ detha me bhante.	Permit me, Bhante, I ask for the five precepts together with the three refuges. Please, Bhante, kindly administer the precepts to me.*
Dutiyampi okāsa . . . me bhante. Tatiyampi okāsa . . . me bhante.	A second time permit me, Bhante, . . . A third time permit me, Bhante, . . .
Monk: Yaṁ ahaṁ vadāmi taṁ vadetha.	Repeat after me.
Laity: Āma, bhante.	Yes, Bhante.

TISARAṆA
(Monk followed by laity)

Namo tassa bhagavato arahato sammasambuddhassa. (repeat three times)	Homage to the Exalted One, the Worthy One, the Perfectly Enlightened One!
Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.	I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Sangha for refuge.
Dutiyampi Buddhaṁ saraṇaṁ gacchāmi. Dutiyampi Dhammaṁ saraṇaṁ gacchāmi. Dutiyampi Saṅghaṁ saraṇaṁ gacchāmi.	A second time I go to the Buddha for refuge. A second time I go to the Dhamma for refuge. A second time I go to the Sangha for refuge.
Tatiyampi Buddhaṁ saraṇaṁ gacchāmi. Tatiyampi Dhammaṁ saraṇaṁ gacchāmi. Tatiyampi Saṅghaṁ saraṇaṁ gacchāmi.	A third time I go to the Buddha for refuge. A third time I go to the Dhamma for refuge. A third time I go to the Sangha for refuge.
Monk: Saraṇagamanaṁ sampuṇṇaṁ.	The going for refuge is completed.
Laity: Āma, bhante.	Yes, Bhante.

***Bhante:** a term of respectful address used for Buddhist monks.

PAÑCA SĪLA

(Monk followed by laity)

Pāṇātipātā veramaṇī
sikkhāpadaṁ samādiyāmi.

Adinnādānā veramaṇī
sikkhāpadaṁ samādiyāmi.

Kāmesu micchācārā veramaṇī
sikkhāpadaṁ samādiyāmi.

Musāvādā veramaṇī
sikkhāpadaṁ samādiyāmi.

Surā-meraya-majja
pamādaṭṭhānā veramaṇī
sikkhāpadaṁ samādiyāmi.

Monk: Tisaraṇena saha pañcasīlaṁ
dhammaṁ sādhukaṁ surakkhitaṁ
katvā appamādena sampādetha.

Laity: Āma, bhante.

Monks: Sīlena sugatiṁ yanti
Sīlena bhogasampadā
Sīlena nibbutiṁ yanti
Tasmā sīlaṁ visodhaye.

BUDDHA VANDANĀ

Iti'pi so bhagavā
arahaṁ sammāsambuddho
vijjā-caraṇa-sampanno
sugato lokavidū
anuttaro purisadamma-sārathī
satthā deva manussānaṁ
buddho bhagavā 'ti.

Namo tassa sammāsambuddhassa.

Ye ca buddhā atītā ca
Ye ca buddhā anāgatā
Paccuppannā ca ye buddhā
Ahaṁ vandāmi sabbadā.

THE FIVE PRECEPTS

I undertake the training rule
to abstain from taking life.

I undertake the training rule
to abstain from stealing.

I undertake the training rule
to abstain from sexual misconduct.

I undertake the training rule
to abstain from false speech.

I undertake the training rule
to abstain from intoxicating drinks
and drugs causing heedlessness.

Maintaining well the five precepts
together with the three refuges,
strive on with diligence.

Yes, bhante.

By morality they attain good rebirth,
By morality they achieve wealth,
By morality they attain nibbāna,
Therefore one should purify morality.

HOMAGE TO THE BUDDHA

Such, indeed, is the Exalted One:
worthy, perfectly enlightened,
endowed with knowledge and conduct,
well-gone, knower of the world,
supreme trainer of persons to be tamed,
teacher of gods and men,
enlightened and exalted.

Homage to the perfectly enlightened one!

To the Buddhas of the past,
To the Buddhas not yet come,
To the Buddhas of the present
I always offer deepest homage.

(VANDANĀ continued)

VANDANĀ (continued)

Natthi me saraṇaṁ aññaṁ
Buddho me saraṇaṁ varaṁ
Etena saccavajjena
Hotu me jayamaṅgalaṁ.

Uttamaṅgena vande'haṁ
Pada-paṁsuṁ varuttamaṁ
Buddhe yo khalito doso
Buddho khamatu taṁ mamaṁ.

Buddhaṁ jīvitapariyantaṁ
saraṇaṁ gacchāmi.

DHAMMA VANDANĀ

Svākkhāto bhagavatā dhammo
sandiṭṭhiko akāliko
ehipassiko opanayiko
paccattaṁ veditabbo viññūhī'ti.

Namo tassa niyyānikassa dhammassa.

Ye ca dhammā atītā ca
Ye ca dhammā anāgatā
Paccuppannā ca ye dhammā
Ahaṁ vandāmi sabbadā.

Natthi me saraṇaṁ aññaṁ
Dhammo me saraṇaṁ varam
Etena saccavajjena
Hotu me jayamaṅgalaṁ.

Uttamaṅgena vande'haṁ
Dhammaṁ ca tividhaṁ varaṁ
Dhamme yo khalito doso
Dhammo khamatu taṁ mamaṁ.

Dhammaṁ jīvitapariyantaṁ
saraṇaṁ gacchāmi.

SANGHA VANDANĀ

Supaṭipanno
bhagavato sāvakasangho
Ujupaṭipanno
bhagavato sāvakasangho

For me there is no other refuge,
The Buddha is my matchless refuge;
By the power of this truth
May joyous victory be mine.

With my forehead I do homage
To the excellent dust on his feet;
If I have done wrong to the Buddha
May the Buddha please forgive me.

Until my life comes to an end
I go for refuge to the Buddha.

HOMAGE TO THE DHAMMA

Well expounded is the Dhamma by the Exalted One, directly visible, immediately effective, calling one to come and see, leading onwards, to be personally realized by the wise.

Homage to the emancipating Dhamma!

To the Dhammas of the past,
To the Dhammas not yet come,
To the Dhammas of the present
I always offer deepest homage.

For me there is no other refuge,
The Dhamma is my matchless refuge;
By the power of this truth
May joyous victory be mine.

With my forehead I do homage
To the matchless threefold Dhamma;
If I have done wrong to the Dhamma
May the Dhamma please forgive me.

Until my life comes to an end
I go for refuge to the Dhamma.

HOMAGE TO THE SANGHA

The Order of the Exalted One's disciples is practicing well;
the Order of the Exalted One's disciples is practicing rightly;

(VANDANĀ continued)

VANDANĀ (continued)

Ñāyapaṭipanno
bhagavato sāvakasangho
Sāmīcipaṭipanno
bhagavato sāvakasangho

Yadidaṁ cattāri purisayugāni
aṭṭha purisapuggalā
esa bhagavato sāvakasangho

Āhuneyyo pāhuneyyo
dakkhiṇeyyo añjalikaraṇīyo
anuttaraṁ puññakkhettaṁ
lokassā'ti.

Namo tassa aṭṭha ariyapuggala
mahāsaṅghassa.

Ye ca sanghā atītā ca
Ye ca sanghā anāgatā
Paccuppannā ca ye sanghā
Ahaṁ vandāmi sabbadā.

Natthi me saraṇaṁ aññaṁ
Sangho me saraṇaṁ varaṁ
Etena saccavajjena
Hotu me jayamaṅgalaṁ.

Uttamaṅgena vande'haṁ
Sanghañ ca tividhuttamaṁ
Sanghe yo khalito doso
Sangho khamatu taṁ mamaṁ.

Saṅghaṁ jīvitapariyantaṁ
saraṇaṁ gacchāmi.

* * * * *

Bahuṁ ve saraṇaṁ yanti
pabbatāni vanāni ca
ārāma rukkha cetyāni
manussā bhayatajjitā.

N'etaṁ kho saraṇaṁ khemaṁ
n'etaṁ saraṇaṁ uttamaṁ
n'etaṁ saraṇaṁ āgamma
sabbadukkhā pamuccati.

the Order of the Exalted One's
disciples is practicing correctly;
the Order of the Exalted One's
disciples is practicing properly ——

that is, the four pairs of persons,
the eight kinds of individuals, this
Order of the Exalted One's disciples ——

worthy of offerings and hospitality,
worthy of gifts and salutation,
supreme field of merit for the world.

Homage to the great Sangha with its
eight kinds of noble individuals!

To the Sanghas of the past,
To the Sanghas not yet come,
To the Sanghas of the present
I always offer deepest homage.

For me there is no other refuge,
The Sangha is my matchless refuge,
By the power of this truth
May joyous victory be mine.

With my forehead I do homage
To the supreme threefold Sangha;
If I have done wrong to the Sangha
May the Sangha please forgive me.

Until my life comes to an end
I go for refuge to the Sangha.

* * * * *

They go to many a refuge,
Men who have been struck by fear,
They go to mountains and forests,
To parks and trees and shrines.

But this is not a secure refuge,
This is not the refuge supreme,
Not by relying on such a refuge
Can one be freed from all suffering.

(VANDANĀ continued)

VANDANĀ (continued)

Yo ca buddhañ ca dhammañ ca
sanghañ ca saraṇaṁ gato
cattāri ariyasaccāni
sammappaññāya passati

Dukkhaṁ dukkhasamuppādaṁ
dukkhassa ca atikkamaṁ
ariyañ c' aṭṭhangikaṁ maggaṁ
dukkhūpasamgāminaṁ

Etaṁ kho saraṇaṁ khemaṁ
etaṁ saraṇaṁ uttamaṁ
etaṁ saraṇaṁ āgamma
sabbadukkhā pamuccati.

But one who has gone for refuge
To the Buddha, Dhamma, and Sangha,
Sees with perfect wisdom
The four noble truths ––

Suffering, the arising of suffering,
The transcending of suffering,
And the noble eightfold path
That leads to suffering's final end.

This is the refuge that is secure,
This is the refuge that is supreme,
By relying on such a refuge as this
One is released from all suffering.

CLOSING VANDANĀ

Vandāmi cetiyaṁ sabbaṁ
sabbaṭṭhānesu patiṭṭhitaṁ
sārīrika dhātu mahā bodhiṁ
buddharūpaṁ sakalaṁ sadā.

I do homage to every shrine
that may stand in any place,
the bodily relics, the Bodhi tree,
and all images of the Buddha.

Iccevam accanta namassaneyyaṁ
namassamāno ratanattayaṁ yaṁ
puññābhisandaṁ vipulaṁ alatthaṁ
tass'ānubhāvena hatantarāyo.

I have gained a vast mass of merit
honoring the most honorable Triple Gem;
by the spiritual power of that merit
may my obstacles be destroyed.

PŪJĀ

Ghanasārappadittena
dīpena tamadaṁsinā
tilokadīpaṁ sambuddhaṁ
pūjayāmi tamonudaṁ.

OFFERINGS

With candle lights dispelling dark
I venerate the perfect Buddha,
the light of the triple world,
who dispels the darkness of delusion.

Gandha-sambhāra-yuttena
dhūpen'āhaṁ sugandhinā
pūjaye pūjaneyyantaṁ
pūjābhājana muttamaṁ.

With this incense sweetly scented,
made from fragrant substances,
I venerate the most venerable one,
the supreme recipient of offerings.

Vaṇṇa-gandha-guṇopetaṁ
etaṁ kusuma-santatiṁ
pūjayāmi munindassa
sirīpāda-saroruhe.

This cluster of flowers,
beautiful, fragrant, and excellent,
I offer at the holy lotus feet
of the noble lord of sages.

Pūjemi buddhaṁ kusumena nena
puññena metena ca hotu mokkhaṁ
pupphaṁ milāyāti yathā idaṁ me
kāyo tathā yāti vināsabhāvaṁ.

With these flowers I venerate the Buddha;
by this merit may I gain liberation.
As these flowers fade and wither
so will my body be destroyed.

(PUJA continued)

PŪJĀ (continued)

Imāyā dhammānudhamma –
paṭipattiyā buddhaṁ pūjemi.
Imāya dhammānudhamma –
paṭipattiyā dhammaṁ pūjemi.
Imāya dhammānudhamma –
paṭipattiyā saṅghaṁ pūjemi.

By this practice of Dhamma in accordance
with the Dhamma I venerate the Buddha
By this practice of Dhamma in accordance
with the Dhamma I venerate the Dhamma
By this practice of Dhamma in accordance
with the Dhamma I venerate the Sangha.

ARIYA AṬṬHANGIKA MAGGA

Ayaṁ kho majjhimā paṭipadā
tathāgatena abhisambuddhā
cakkhukaraṇī ñanakaraṇī
upasamāya abhiññaya sambodhāya
nibbānāya samvattati, ayam eva
ariyo aṭṭhangiko maggo:

1. Sammā diṭṭhi
   dukkhe ñāṇaṁ
   dukkhasamudaye ñāṇaṁ
   dukkhanirodhe ñāṇaṁ
   dukkhanirodha-gāminī
   paṭipadāya ñāṇaṁ

2. Sammā saṅkappo
   nekkhamma saṅkappo
   avyāpāda saṅkappo
   avihiṁsā saṅkappo

3. Sammā vācā
   musāvādā veramaṇī
   pisuṇā vācā veramaṇī
   pharusā vācā veramaṇī
   samphappalāpā veramaṇī

4. Sammā kammanto
   pānātipātā veramaṇī
   adinnādānā veramaṇī
   kāmesu micchācārā veramaṇī

5. Sammā ājīvo
   micchā ājīvaṁ pahāya
   sammā ajīvena jīvitaṁ
   kappeti

6. Sammā vāyāmo
   saṁvarappadhānaṁ

   pahānappadhānaṁ

THE NOBLE EIGHTFOLD PATH

This is the middle path which the
Perfect One discovered and expounded,
which gives rise to vision and
knowledge, which leads to peace,
wisdom, enlightenment, and nibbāna ––
the noble eightfold path:

Right Understanding
of suffering
of its origin
of its cessation
of the way leading to the
cessation of suffering

Right Intentions
of renunciation, free from craving
of good will, free from aversion
of compassion, free from cruelty

Right Speech
abstaining from false speech
abstaining from malicious speech
abstaining from harsh speech
abstaining from useless speech

Right Action
abstaining from taking life
abstaining from stealing
abstaining from sexual misconduct

Right Livelihood
giving up wrong livelihood, one
earns one's living by a right
form of livelihood

Right Effort
to prevent unarisen unwholesome
mental states from arising
to abandon unwholesome mental states
that have already arisen

(THE NOBLE EIGHTFOLD PATH continued)

THE NOBLE EIGHTFOLD PATH (continued)

bhāvanappadhānaṁ	to develop wholesome mental states that have not yet arisen
anurakkhaṇappadhānaṁ	to maintain and perfect wholesome mental states already arisen
7. Sammā sati	Right Mindfulness
kāyānupassanā	mindful contemplation of the body
vedanānupassanā	mindful contemplation of feelings
cittānupassanā	mindful contemplation of the mind
dhammānupassanā	mindful contemplation of mental objects
8. Sammā samādhi	Right Concentration
kusalacitt'ekaggatā	wholesome one-pointedness of mind

* * * * * * *

SUTTA CHANTING

From the SUTTA section the monks will chant one (and on special occasions all three) of the following Paritta Suttas, the "discourses of protection":

MAHĀ MAṄGALA SUTTA	pp. 8 – 9
RATANA SUTTA	pp. 10 – 12
KARANĪYA METTĀ SUTTA	pp. 13 – 14

The sutta chanting will be followed by the chanting of the verses (**gāthā**) to be found on p. 14. If only one sutta is recited it will be followed immediately by the chanting of the verses.

Whenever suttas are chanted for the protection of others, then in the utterances of truth following each sutta the first person pronoun (**me, mayhaṁ**) should be replaced by the second person pronoun (**te, tuyhaṁ**). In the translations "I" and "my" should be replaced by "you" and "your". The same applies to the **Mahā Jayamaṅgala Gāthās** and to the **Buddha Jayamaṅgala Gāthās** (pp. 27 – 30).

MAHĀ MAṄGALA SUTTA

Evaṁ me sutaṁ.
Ekaṁ samayaṁ bhagavā
sāvatthiyaṁ viharati jetavane
anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhik-
kantāya rattiyā abhikkantavaṇṇā
kevalakappaṁ jetavanaṁ obhāsetvā
yena bhagavā ten'upasaṅkami.

Upasaṅkamitvā bhagavantaṁ
abhivādetvā ekamantaṁ aṭṭhāsi.
Ekamantaṁ ṭhitā kho sā devatā
bhagavantaṁ gāthāya ajjhabhāsi.

1.
Bahū devā manussā ca
Maṅgalāni acintayuṁ
Ākaṅkhamānā sotthānaṁ
Brūhi maṅgalam uttamaṁ.

2.
Asevanā ca bālānaṁ
Paṇḍitānaṁ ca sevanā
Pūjā ca pūjanīyānaṁ
Etaṁ maṅgalam uttamaṁ.

3.
Paṭirūpadesavāso ca
Pubbe ca katapuññatā
Atta-sammāpaṇidhi ca
Etaṁ maṅgalam uttamaṁ.

4.
Bāhusaccaṁ ca sippaṁ ca
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etaṁ maṅgalam uttamaṁ.

5.
Mātā pitu upaṭṭhānaṁ
Puttadārassa saṅgaho
Anākulā ca kammantā
Etaṁ maṅgalam uttamaṁ.

GREAT DISCOURSE ON GOOD FORTUNE

Thus have I heard.
One time the Exalted One was living
near Sāvatthi, in Jeta's Grove,
the monastery of Anāthapiṇḍika.

Then, in the middle of the night,
a certain deity of astounding beauty,
lighting up the entire Jeta's Grove,
approached the Exalted One.

Drawing near, he paid homage to the
Exalted One and stood to one side.
Standing thus the deity addressed
the Exalted One in verse.

Many deities and men
have pondered on good fortune,
desiring their well-being.
Tell me the highest good fortune.

Not to associate with the foolish,
to associate with the wise,
to honor those worthy of honor ——
this is the highest good fortune.

Residing in a suitable locality,
to have done merit in the past,
to set oneself in the right direction ——
this is the highest good fortune.

Vast learning, perfect handicraft,
a discipline good for training,
and well-uttered speech ——
this is the highest good fortune.

The supporting of father and mother,
cherishing of wife and children,
and peaceful occupations ——
this is the highest good fortune.

(MAHĀ MAṄGALA SUTTA continued)

6.
Dānañ ca dhammacariyā ca
Ñātakānañ ca saṅgaho
Anavajjāni kammāni
Etaṁ maṅgalam uttamaṁ.

Giving, righteous conduct,
the helping of relatives,
and blameless actions ––
this is the highest good fortune.

7.
Ārati virati pāpā
Majjapānā ca saññamo
Appamādo ca dhammesu
Etaṁ maṅgalam uttamaṁ.

Ceasing and abstaining from evil,
avoiding intoxicating drinks,
diligence in virtuous practices ––
this is the highest good fortune.

8.
Gāravo ca nivāto ca
Santuṭṭhi ca kataññutā
Kālena dhamma-savanaṁ
Etaṁ maṅgalam uttamaṁ.

Reverence and humility,
contentment and gratitude,
timely hearing of the Dhamma ––
this is the highest good fortune.

9.
Khantī ca sovacassatā
Samaṇānañ ca dassanaṁ
Kālena dhamma-sākacchā
Etaṁ maṅgalam uttamaṁ.

Patience and obedience,
the seeing of spiritual men,
timely discussions on the Dhamma ––
this is the highest good fortune.

10.
Tapo ca brahmacariyañ ca
Ariya-saccāna dassanaṁ
Nibbāna-sacchikiriyā ca
Etaṁ maṅgalam uttamaṁ.

Austerity, the holy life,
seeing the noble truths,
the realization of nibbāna ––
this is the highest good fortune.

11.
Phuṭṭhassa loka-dhammehi
Cittaṁ yassa na kampati
Asokaṁ virajaṁ khemaṁ
Etaṁ maṅgalam uttamaṁ.

A mind unshakeable when touched
by the changes of worldly states,
sorrowless, stainless, and secure ––
this is the highest good fortune.

12.
Etādisāni katvāna
Sabbattham aparājitā
Sabbattha sotthiṁ gacchanti taṁ
Tesaṁ maṅgalam uttaman'ti.

Those who have fulfilled all these
are everywhere invincible;
they find well-being everywhere ––
theirs is the highest good fortune.

* * * * * * *

(Recite three times:)

Etena saccavajjena
hotu me jayamaṅgalaṁ.

By the power of this truth
may joyous victory be mine.

(If only this sutta is chanted, go on to the gāthās on p. 14.)

RATANA SUTTA

1.
Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabbe'va bhūtā sumanā bhavantu
Athopi sakkacca suṇaṇṭu bhāsitaṁ.

2.
Tasmā hi bhūtā nisāmetha sabbe
Mettaṁ karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṁ
Tasmā hi ne rakkhatha appamattā.

3.
Yaṁkiñci vittaṁ idha vā huraṁ vā
Saggesu vā yaṁ ratanaṁ paṇītaṁ
Na no samaṁ atthi tathāgatena
Idampi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

4.
Khayaṁ virāgaṁ amataṁ paṇītaṁ
Yadajjhagā sakyamunī samāhito
Na tena dhammena samatthi kiñci
Idampi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

5.
Yaṁ buddhasetṭho parivaṇṇayi
sucim
Samādhim ānantarikaññam āhu
Samādhinā tena samo na vijjati
Idampi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

6.
Ye puggalā aṭṭha sataṁ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

7.
Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṁ vigayha
Laddhā mudhā nibbutiṁ bhuñjamānā
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

JEWELS DISCOURSE

Whatever beings are here assembled,
whether terrestial or celestial,
may all these beings be happy
and listen closely to my words.

Pay attention all you beings:
show kindness to the humans who
day and night bring you offerings
Therefore guard them diligently.

Whatever treasure is here or beyond,
or the precious jewel in the heavens,
none is equal to the Perfect One.
In the Buddha is this precious jewel.
By this truth may there be well-being.

The calm Sakyan sage found cessation,
dispassion, the deathless, the sublime:
there is nothing equal to that state.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

That purity praised by the supreme
Buddha, called
concentration with immediate result ——
that concentration has no equal.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

The eight persons praised by the good,
these four pairs are the gift-worthy
disciples of the Well-gone One ——
gifts to them yield abundant fruit.
In the Sangha is this precious jewel.
By this truth may there be well-being.

With firm minds applying themselves
to Gotama's teaching, passionless,
they reach the goal; plunged in
the deathless, they enjoy supreme peace.
In the Sangha is this precious jewel.
By this truth may there be well-being.

(RATANA SUTTA continued)

RATANA SUTTA (continued)

8.
Yathindakhīlo paṭhaviṁ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṁ sappurisaṁ vadāmi
Yo ariyasaccāni avecca passati
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

As a firm post grounded in the earth
cannot be shaken by the four winds,
so is the superior person, I say,
who definitely sees the noble truths.
In the Sangha is this precious jewel.
By this truth may there be well-being.

9.
Ye ariya-saccāni vibhāvayanti
Gambhīra-paññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṁ aṭṭhamaṁ ādiyanti
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

Those who comprehend the noble truths
taught well by him of deep wisdom,
even if they are very negligent,
do not take an eighth existence.
In the Sangha is this precious jewel.
By this truth may there be well-being.

10.
Sahāvassa dassana-sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāya-diṭṭhi vicikicchitañ ca
Sīlabbataṁ vāpi yadatthi kiñci
Catūh'apayehi ca vippamutto
Cha c'ābhiṭhānāni abhabbo kātuṁ
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

For one who has attained to vision
three states are at once abandoned ––
view of self, doubt, and clinging
to needless rules and rituals.
Freed from the four states of misery
he cannot do six kinds of evil deeds.
In the Sangha is this precious jewel.
By this truth may there be well-being.

11.
Kiñcāpi so kammaṁ karoti pāpakaṁ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭha-padassa vuttā
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

Though he might do some evil deed
by body, speech, or mind,
he cannot hide it; such is impossible
for one who has seen the path.
In the Sangha is this precious jewel.
By this truth may there be well-being.

12.
Vanappagumbhe yathā phussitagge
Gimhāna-māse paṭhamasmiṁ gimhe
Tathūpamaṁ dhammavaraṁ adesayi
Nibbānagāmiṁ paramaṁ hitāya.
Idampi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

Like woodland groves in blossom
in the first heat of the summertime
is the sublime Dhamma that he taught
leading to nibbāna, the highest good.
In the Buddha is this precious jewel.
By this truth may there be well-being.

13.
Varo varaññū varado varāharo
Anuttaro dhammavaraṁ adesayi.
Idampi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

He, the supreme sublime one, knower,
giver and bringer of the sublime,
taught the sublime Dhamma.
In the Buddha is this precious jewel.
By this truth may there be well-being.

(RATANA SUTTA continued)

RATANA SUTTA (continued)

14.

Khīṇaṁ puraṇaṁ navaṁ natthi sambhavaṁ	Their past is extinct with no new arising,
Viratta-cittā āyatike bhavasmiṁ	their minds not drawn to future birth;
Te khīṇabījā avirūḷhicchandā	their old seeds destroyed,
Nibbanti dhīrā yathāyaṁ padīpo	desires no more growing,
Idampi saṅghe ratanaṁ paṇītaṁ	the wise go out just like this lamp.
Etena saccena suvatthi hotu.	In the Sangha is this precious jewel.
	By this truth may there be well-being.

15.

Yānīdha bhūtāni samāgatāni	Whatever beings are here assembled,
Bhummāni vā yāni va antalikkhe	whether terrestial or celestial,
Tathāgataṁ deva-manussa-pūjitaṁ	we salute the perfected Buddha,
Buddhaṁ namassāma suvatthi hotu.	revered by gods and men.
	May there be well-beimg!

16.

Yānīdha bhūtāni samāgatāni	Whatever beings are here assembled,
Bhummāni vā yāni va antalikkhe	whether terrestial or celestial,
Tathāgataṁ deva-manussa-pūjitaṁ	we salute the perfected Dhamma,
Dhammaṁ namassāma suvatthi hotu.	revered by gods and men.
	May there be well-being!

17.

Yānīdha bhūtāni samāgatāni	Whatever beings are here assembled,
Bhummāni vā yāni va antalikkhe	whether terrestial or celestial,
Tathāgataṁ deva-manussa-pūjitaṁ	we salute the perfected Sangha,
Saṅghaṁ namassāma suvatthi hotu.	revered by gods and men.
	May there be well-being!

* * * * * * *

Etena saccavajjena	By the power of this truth
dukkhā vūpasamentu me.	may my sufferings subside.
Etena saccavajjena	By the power of this truth
bhayā vūpasamentu me.	may my fears subside.
Etena saccavajjena	By the power of this truth
rogā vūpasamentu me.	may my illnesses subside.

(If only this sutta is chanted, go on to the gāthās on p. 14.)

KARAṆĪYA METTĀ SUTTA

1.
Karaṇīyaṁ atthakusalena
Yaṁ taṁ santaṁ padaṁ abhisamecca
Sakko ujū ca sūjū ca
Suvaco c'assa mudu anatimānī.

2.
Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho.

3.
Na ca khuddaṁ samācare kiñci
Yena viññū pare upavadeyyuṁ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā.

4.
Ye keci pāṇabhūtatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakānuka-thūlā

5.
Diṭṭhā vā yeva adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhitattā.

6.
Na paro paraṁ nikubbetha
Nātimaññetha katthacinaṁ kañci
Byārosanā paṭighasaññā
Nāññam aññassa dukkham iccheyya.

7.
Mātā yathā niyaṁ puttaṁ
Āyusā ekaputtaṁ anurakkhe
Evampi sabbabhūtesu
Mānasaṁ bhāvaye aparimānaṁ.

8.
Mettañ ca sabba-lokasmiṁ
Mānasaṁ bhāvaye aparimānaṁ
Uddhaṁ adho ca tiriyañ ca
Asambādhaṁ averaṁ asapattaṁ.

LOVING-KINDNESS DISCOURSE

One skilled in good, wishing to attain
that state of peace should act thus:
he should be able, straight, upright,
obedient, gentle, and humble.

He should be content, easy to support,
with few duties, living lightly,
controlled in senses, discreet,
not impudent, unattached to families.

He should not do any slight wrong
for which the wise might censure him.
May all beings be happy and secure!
May all beings have happy minds!

Whatever living beings there may be
without exception, weak or strong,
long, large, middling,
short, subtle, or gross,

visible or invisible,
living near or far,
born or coming to birth ——
may all beings have happy minds!

Let no one deceive another
nor despise anyone anywhere.
Neither in anger nor ill will
should anyone wish harm to another.

As a mother would risk her own life
to protect her only child,
even so towards all living beings
one should cultivate a boundless heart.

One should cultivate for all the world
a heart of boundless loving-kindness,
above, below, and across,
unobstructed, without hate or enmity.

(METTĀ SUTTA continued)

KARANIYA METTA SUTTA (continued)

9.

Tiṭṭhañ caraṁ nisinno vā
Sayāno vā yāvat'assa vigatamiddho
Etaṁ satiṁ adhiṭṭheyya
Brahmam etaṁ vihāraṁ idha māhu.

Whether standing, walking, or sitting,
lying down or whenever awake,
he should develop this mindfulness;
this is called divinely dwelling here.

10.

Diṭṭhiñ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṁ
Na hi jātu gabbhaseyyaṁ punar
eti'ti.

Not falling into erroneous views,
but virtuous and endowed with vision,
removing desire for sensual pleasures,
he comes never again to birth in
the womb.

* * * * * * *

(Recite three times:)

Etena saccavajjena
sotthi me hotu sabbadā.

By the power of this truth
may I always enjoy well-being.

* * * * * * *

GĀTHĀ

VERSES OF PROTECTION

Sabbītiyo vivajjantu
Sabba rogo vinassatu
Mā me bhavatu antarāyo
Sukhī dīghāyuko bhave.

May all calamities be warded off,
may all illness be dispelled,
may no obstacles hinder me,
may I live long and happily.

Bhavatu sabba maṅgalaṁ
Rakkhantu sabba devatā
Sabba buddhānubhāvena
Sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me.
By all the power of the Buddha
may I always enjoy well-being.

Bhavatu sabba maṅgalaṁ
Rakkhantu sabba devatā
Sabba dhammānubhavena
Sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me.
By all the power of the Dhamma
may I always enjoy well-being.

Bhavatu sabba maṅgalaṁ
Rakkhantu sabba devatā
Sabba saṅghānubhāvena
Sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me.
By all the power of the Sangha.
may I always enjoy well-being.

* * * * * * *

In the usual service the sutta chanting will be followed by a Dhamma talk given by one of the monks.

Monk: Tisaraṇena saha aṭṭhaṅga-
sīlaṁ dhammaṁ sādhukaṁ surakkhitaṁ
katvā appamādena sampādetha.

Laity: Āma, bhante.

Maintaining well the eight precepts
together with the three refuges,
strive on with diligence.

Yes, Bhante.

Monks: Sīlena sugatiṁ yanti
Sīlena bhogasampadā
Sīlena nibbutiṁ yanti
Tasmā sīlaṁ visodhaye.

By morality they attain good rebirth,
by morality they achieve wealth,
by morality they attain nibbāna,
therefore one should purify morality.

MAHĀ JAYAMAṄGALA GĀTHĀ

Mahākāruṇiko nātho
hitāya sabba-pāṇīnaṁ
pūretvā pāramī sabbā
patto sambodhim uttamaṁ.
Etena saccavajjena
hotu me jayamaṅgalaṁ.

Jayanto bodhiyā mūle
sakyānaṁ nandivaddhano
evaṁ mayhaṁ jayo hotu
jayassu jayamaṅgalaṁ.

Sakkatvā buddha-ratanaṁ
osadhaṁ uttamaṁ varaṁ
hitaṁ deva-manussānaṁ
buddha-tejena sotthinā
nassant'upaddavā sabbe
dukkhā vūpasamentu me.

Sakkatvā dhamma-ratanaṁ
osadhaṁ uttamaṁ varaṁ
parilāh'ūpasamanaṁ
dhamma-tejena sotthinā
nassant'upaddavā sabbe
bhayā vūpasamentu me.

Sakkatvā saṅgha-ratanaṁ
osadhaṁ uttamaṁ varaṁ
āhuneyyaṁ pāhuneyyaṁ
sangha-tejena sotthinā
nassant'upaddavā sabbe
rogā vūpasamentu me.

GREAT VERSES OF JOYOUS VICTORY

For the welfare of all living beings
the great compassionate Protector
fulfilled all the perfections
and attained supreme enlightenment.
By the power of this truth
may joyous victory be mine.

Victorious beneath the Bodhi tree
he brought delight to the Sakya clan.
May I too triumph in such a way,
may I achieve joyous victory.

I revere the jewel of the Buddha,
the highest and most excellent balm,
beneficial to gods and men.
By the power of the Buddha
may all misfortunes be safely destroyed,
may all sufferings cease for me.

I revere the jewel of the Dhamma,
the highest and most excellent balm,
cooling down the fever of defilements.
By the power of the Dhamma
may all misfortunes be safely destroyed,
may all fears cease for me.

I revere the jewel of the Sangha,
the highest and most excellent balm,
worthy of offerings and hospitality.
By the power of the Sangha
may all misfortunes be safely destroyed,
may all illness cease for me.

(MAHĀ JAYAMAṄGALA GĀTHĀ continued)

Yaṅkiñci ratanaṁ loke
vijjati vividhā puthū
ratanaṁ buddha-samaṁ natthi
tasmā sotthi bhavantu me.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Buddha.
By this truth may I be secure.

Yaṅkiñci ratanaṁ loke
vijjati vividhā puthū
ratanaṁ dhamma-samaṁ natthi
tasmā sotthi bhavantu me.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Dhamma.
By this truth may I be secure.

Yaṅkiñci ratanaṁ loke
vijjati vividhā puthū
ratanaṁ saṅgha-samaṁ natthi
tasmā sotthi bhavantu me.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Sangha.
By this truth may I be secure.

Natthi me saraṇaṁ aññaṁ
buddho me saraṇaṁ varaṁ
etena saccavajjena
hotu me jayamaṅgalaṁ.

For me there is no other refuge,
the Buddha is my matchless refuge;
by the power of this truth
may joyous victory be mine.

Natthi me saraṇaṁ aññaṁ
dhammo me saraṇaṁ varaṁ
etena saccavajjena
hotu me jayamaṅgalaṁ.

For me there is no other refuge,
the Dhamma is my matchless refuge;
by the power of this truth
may joyous victory be mine.

Natthi me saraṇaṁ aññaṁ
saṅgho me saraṇaṁ varaṁ
etena saccavajjena
hotu me jayamaṅgalaṁ.

For me there is no other refuge,
the Sangha is my matchless refuge;
by the power of this truth
may joyous victory be mine.

Sabbītiyo vivajjantu
sabba rogo vinassatu
mā me bhavatu antarāyo
sukhī dīghāyuko bhave.

May all calamities be warded off,
may all illness be dispelled,
may no obstacles hinder me,
may I live long and happily.

Bhavatu sabba maṅgalaṁ
rakkhantu sabba devatā
sabba buddhānubhāvena
sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me,
by all the power of the Buddha
may I always enjoy well-being.

Bhavatu sabba maṅgalaṁ
rakkhantu sabba devatā
sabba dhammānubhāvena
sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me,
by all the power of the Dhamma
may I always enjoy well-being.

Bhavatu sabba maṅgalaṁ
rakkhantu sabba devatā
sabba saṅghānubhāvena
sadā sotthi bhavantu me.

May all good fortune come my way,
may all the deities protect me,
by all the power of the Sangha
may I always enjoy well-being.

(MAHĀ JAYAMAṄGALA GĀTHĀ continued)

Nakkhatta yakkha bhūtānaṁ
papaggahana varanā
parittass'ānubhāvena
hantu mayhaṁ upaddave.

By the power of these protective verses
may my misfortunes be destroyed ––
troubles due to stars and demons,
harmful spirits and ominous planets.

Devo vassatu kālena
sassa-sampatti hotu ca
phīto bhavatu loko ca
rājā bhavatu dhammiko.

May rain fall in due time,
may there be a rich harvest,
may the world be prosperous,
may the government be righteous.

Sabbe buddhā balappattā
paccekānañ ca yaṁ balaṁ
arahantānañ ca tejena
rakkhaṁ bandhāmi sabbaso.

By the power of all mighty Buddhas,
by the power of the private Buddhas,
and by the glory of the arahants
I secure protection in every way.

BUDDHA JAYAMAṄGALA GĀTHĀS
(VERSES ON THE BUDDHA'S JOYOUS VICTORIES)

1.
Bahuṁ sahassamabhinimmitasāyudhantaṁ
girimekhalaṁ uditaghorasasenamāraṁ
dānādidhammavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When Māra, seated atop his trumpeting, fierce elephant Girimekhala, surrounded by his troops, created a thousand arms bearing weapons, the Lord of Sages conquered him by means of his virtues such as generosity. By the power of this may joyous victory be mine.

2.
Mārātirekam abhiyujjhitasabbarattiṁ
ghorampan'ālavakam-akkhama-thaddha-yakkhaṁ
khantīsudantavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When the fierce, obstinate demon Ālavaka, more violent than Māra, fought with him all night, the Lord of Sages conquered him by means of his patience and self-control. By the power of this may joyous victory be mine,

3.
Nālāgiriṁ gajavaraṁ atimattabhūtaṁ
dāvaggicakkam asanīva sudāruṇantaṁ
mettambusekavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When the royal elephant Nālāgiri, terrible as a forest fire or thunder-bolt, came at him intoxicated, the Lord of Sages conquered him with the showers of his loving-kindness. By the power of this may joyous victory be mine.

4.
Ukkhittakhaggam atihaṭṭhasudāruṇantaṁ
dhāvan tiyojanapath'aṅgulimālavantaṁ
iddhī'bhisaṅkhatamano jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When the terrible and fearsome murderer Aṅgulimāla pursued him for three leagues with upraised sword, the Lord of Sages conquered him by resorting to his psychic powers. By the power of this may joyous victory be mine.

(BUDDHA JAYAMAṄGALA GĀTHĀS continued)

5.
Katvāna kaṭṭham udaraṁ ivagabbhinīyā
ciñcāya duṭṭhavacanaṁ janakāya majjhe
santena somavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When Ciñcā, with a wooden block bound to her belly to simulate pregnancy, tried to defame him in the midst of an assembly, the Lord of Sages conquered her by his calm and gentleness. By the power of this may joyous victory be mine.

6.
Saccaṁ vihāya matisaccaka vādaketuṁ
vādābhiropitamanaṁ ati-andhabhūtaṁ
paññāpadīpajalito jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

Arrogant Saccaka, the famous disputant, was extremely blind and imagined he could set up his doctrine, but when he deviated from the truth, the Lord of Sages conquered him by lighting the lamp of wisdom. By the power of this may joyous victory be mine.

7.
Nandopananda-bhujagaṁ vibudhaṁ mahiddhiṁ
puttena therabhujagena damāpayanto
iddh'ūpadesa vidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

The dragon Nandopananda was intelligent and powerful, but the Lord of Sages conquered him by ordering his son, the arahat Elder (Mahamoggallāna), to subdue him with his psychic powers. By the power of this may joyous victory be mine.

8.
Duggāhadiṭṭhi bhujagena sudaṭṭhahatthaṁ
brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
ñāṇāgadena vidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni.

When the Brahmā named Baka —— pure, radiant, and powerful —— was bitten by the snake of wrong views, the Lord of Sages conquered him with his medicine of wisdom. By the power of this may joyous victory be mine.

9.
Etāpi buddha jayamaṅgala aṭṭhagāthā
yo vācano dinadine sarate matandī
hitvāna nekavividhāni c'upaddavāni
mokkhaṁ sukhaṁ adhigameyya naro sapañño.

The wise person who earnestly memorizes these eight verses on the Buddha's joyous victories and recites them daily will be freed from numerous diverse misfortunes and gain happiness and liberation.

TISARANA — The Three Homages

Buddhaṁ saranaṁ gacchāmi → I go to the Buddha for refuge.
Dhammaṁ saranaṁ gacchāmi → I go to the Dhamma for refuge.
Saṅghaṁ saranaṁ gacchāmi → I go to the Sangha for refuge.

Dutiyampi → A second time,
Buddhaṁ saranaṁ gacchāmi → I go to the Buddha for refuge.

Dutiyampi → A second time,
Dhammaṁ saranaṁ gacchāmi → I go to the Dhamma for refuge.

Dutiyampi → A second time,
Saṅghaṁ saranaṁ gacchāmi → I go to the Sangha for refuge.

Tatiyampi → A third time,
Buddhaṁ saranaṁ gacchāmi → I go to the Buddha for refuge.

Tatiyampi → A third time,
Dhammaṁ saranaṁ gacchāmi → I go to the Dhamma for refuge.

Tatiyampi → A third time,
Saṅghaṁ saranaṁ gacchāmi → I go to the Sangha for refuge.

PAÑCA SILA — The Five Precepts

Panatipatā veramaṇī
sikkhāpadaṁ samadiyāmi → I undertake the precept To abstain from killing.

Adinnādānā veramaṇī
sikkhāpadaṁ samadiyāmi → I undertake the precept To abstain from stealing.

Kamesu micchācārā veramaṇī
sikkhāpadaṁ samādiyāmi → I undertake the precept To abstain from sexual misconduct.

Musāvādā veramaṇī
sikkhāpadaṁ samādiyāmi → I undertake the precept To abstain from lying.

Surā-meraya-majja
pamādatthānā veramaṇī
sikkhāpadaṁ samādiyamī → I undertake the precept To abstain from substances Which cause intoxication.

BUDDHA VANDANĀ	Homage to the Buddha
Iti'pi so bhagavā	Such, indeed, is the Venerated One:
araham, sammā-sambuddho	Perfected, Fully Enlightened, and
vijjā-carana-sampanno	Endowed with knowledge and virtuous conduct.
sugato, lokavidū,	Having attained to perfection,
anuttaro purisadamma sarathi	He is the knower of worlds,
satthā deva manussānaṁ	The incomparable trainer of willing persons,
buddho bhagavā 'ti	The teacher of gods and humans,
	The Buddha; The Blessed One.

DHAMMA VANDANĀ	Homage to the Dhamma
Svākkhāto Bhagavatā dhammo	The Dhamma is well taught by the Venerated
Sanditthiko	One and the advantages are seen in this life
akāliko	As it is timeless.
ehipassiko	Humans are encouraged to examine the Dhamma
opanayiko	And they are led toward Nibbana
paccattaṁ veditabbo vinnūhī'ti.	As each knower individually experiences it.

SANGHA VANDANĀ	Homage to the Sangha
Su-patipanno	The Sangha of the disciples of the Venerated
bhagavato sāvaka sangho	One is wholesome in conduct.
Uju-patipanno	The Sangha of the disciples of the Venerated
bhagavato sāvaka sangho	One is prudent in conduct.
Nāya-patipanno	The Sangha of the disciples of the Venerated
bhagavato sāvaka sangho	One is wise in conduct.
Sāmīci-patipanno	The Sangha of the disciples of the Venerated
bhagavato sāvaka sangho	One is proper in conduct.
Yadidaṁ cattāri-purisa-yugāni	When regarded separately, four pairs of
attha-purisa-puggalā	Persons are eight kinds of individuals,
esa bhagavato sāvaka sangho	And they are the Sangha
	Of the Venerated One's disciples.
Āhuneyyo, pāhuneyyo,	
dakkhineyyo, anjalikaraniyo	Worthy of offerings and hospitality,
anuttaraṁ punnakkhettaṁ lokassā'ti	Gifts and homage, such is the Sangha
	An incomparable field of merit for the world.

OFFERINGS

PADIPA PŪJĀ — Offering of Light

Ghana sārappa dittena
Dīpena tama dhansinā
Tiloka dīpaṁ sambuddhaṁ
Pūjayāmi tamo nudaṁ

With brightly shining light,
Gloom is abolished.
Thus I pay homage to the Enlightened One
Who dispels the darkness.

SUGANDHA PŪJĀ — Offering of Incense

Gandha sambhara yuttena
Dhupenahaṁ sugandhinā
Pujaye pujaniyaṁ taṁ
Puja bhajana muttamaṁ.

With this sweetly scented incense,
Carefully blended from fine woods,
I reverently come before the Exalted One,
Who taught us the impermanence of all things.

PUPPHA PŪJĀ — Offering of Flowers

Vanna gandha gunopetaṁ
etaṁ kusuma santatiṁ
Pūjayāmi munindassa
Sirī pāda saroruhe

This bouquet of flowers,
Fresh hued, fragrant and fine,
I offer at the sacred lotus-like
Feet of the Noble Sage.

Pūjemi Buddhaṁ kusumena ñena
Puññena metena ca hotu mokkhaṁ
Pupphaṁ milāyāti yathā idam me
Kāyo tathā yāti vināsa bhāvaṁ

May the virtue of offering these flowers
Help lead to my emancipation.
Even as these flowers fade,
So must our bodies undergo decay.

PĀNĪYA PŪJĀ — Offering of Water

Adhivāsetuno bhante
Pānīyaṁ parikappitaṁ
Anukampaṁ upādāya
Patiganhātu muttama

With this fresh and clear water
I come before the Buddha.
May His great compassion flow
Toward me as water from a stream.

ĀHĀRA PŪJĀ

Offering of Food

Adhivāsetuno bhante
Bhojanaṁ parikappitaṁ
Anukampaṁ upādāya
Patiganhātu muttama

To practice sharing, my Master,
I offer this food to you.
Even though I have little to offer,
I will follow your teaching and share
with those in need.

GILĀNA PACCAYA PŪJĀ

Offering of Medicine

Adhivāsetuno bhante
Gilāna paccayaṁ imaṁ
Anukampaṁ upādāya
Patiganhātu muttama

With this medicine
I come before the Compassionate One.
I am reminded of His instruction
To nurse those around me.

HOMAGES

CETIYA PŪJĀ

Homage to Stupas

Vandāmi cetiyaṁ sabbaṁ
Sabba thānesu patit thitaṁ
Sārīrika dhātu mahā bodhiṁ
Buddharūpaṁ sakalaṁ sadā.

Stupas in all the lands,
Wherever they may be,
Contain the venerated relics of the Buddha,
Reminding us of His great message.

BODHI PŪJĀ

Homage to the Bodhi Tree

Yassa mūle nissinno va
Sabbāri vijayaṁ akā
Patto sabbaññutaṁ satthā
Vande taṁ bhodi pādapaṁ.

While seated at the base of the Bodhi Tree,
The Buddha overcame all obstructions.
Afterward, He gazed long at that tree
And was grateful for having had its shelter.

By this example,
The Buddha has taught us
That with every benefit we receive
We are indebted to another.

PUÑÑĀNU MODANĀ

Wish for Merit

Ākāsatthā ca bhummatthā
Devā nāgā mahiddhikā
puññaṁ taṁ anumoditvā
Ciram rakkhantu loka-sāsanaṁ

May all beings inhabiting the earth
And other realms,
Devas and Nagas of mighty power,
Share our merit
And long protect the world and the Dhamma

Devo vassatu kālena
Sassa sampatti hetu ca
Phīto bhavatu loko ca
Rājā bhavatu dhammiko

May the weather be always bright.
May the harvest be abundant.
May the governments be just
And morally right.
May the world be
Prosperous and peaceful.

PATTI

Wish for Merit to the Departed

Idam me nātinaṁ hotu
Sukhitā hontu ñātayo

May this merit obtained by us
Be given to our departed relatives.
May they be happy
And well in the Pure Realm.

PATTHANĀ

Wish for Wisdom

Iminā puñña kammena
Māme bāla samāgamo,
Sataṁ sāmagamo hotu.
Yāva nibbāna pattiyā.

By virtue of my wholesome acts,
May I never be led by the foolish,
And follow only the wise
Until I attain Nibbana.

KHAMĀ YĀCANĀ

Wish for Forgiveness of Shortcomings

Kāyena vācā cittena
Pamādena mayā kataṁ
Accayaṁ khama me bhante
Bhūri-paññā Tathāgata.

If by deeds, speech or thoughts
I have heedlessly done wrong,
Forgive me, Compassionate One,
O Great, Wise One.